TO THE

KING

and both Houses of

PARLIAMENT

sitting at

Westminster,

And to every particular Member thereof;

This is a timely warning that they do not make Laws against the Righteous and Innocent People of the Lord called Quakers, as the unrighteous Rulers whom God overthrew before them, did.

Pro. 20. 8. *The King that sitteth in the Throne of Judgement, scatteretb away all evil with his eyes.*

By *Humphrey Wolrich.*

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O Parliament,

DO not ye establish that which the Lord hath determined to overthrow, neither do ye endeavour to destroy by unrighteous Laws, Truth which the Lord hath determined to establish, and his worship in Spirit will be exalt, and all other worship taught by the precepts and commandements of men are abomination, and the Lord will overturn and root it out of this Land in his season; and though Idolatry be the King root, and spreading it self over this Land as the branches of a green bay tree, yet the Lord will arise, and his enemies shall be scattered as the chaffe of the threshing floor before the wind, and the whirlwind of the Lord shall drive them out of their place, for the Lord hath a mighty and strong One, whom Nations, Counsels and Parliaments have too too much rejected, and set at naught, and the wise builders in all ages, yet a remnant in all generations hath he saved, and to them hath he been a tryed stone, elect and precious, and to the generation of the righteous who have sought the Lord in all ages, hath he been a rock, a shelter, and hiding place, and a sure foundation unto them where they have been hid from the persecution and cruelty of men, even of such men which would not have them to rule over them, such in all ages have been making Laws, and sealing unrighteous decrees against the innocent, to bind the Consciences of the Servants of the Lord that they might not worship him in the liberty of his own Spirit, such would never own Christ (the light) in their Consciences which saith, whatever ye would that men should do unto you, do ye the same unto them) for their Lord, King, and Lawgiver. For thus saith the Lord, it is *by me that Kings reign, and Princes decree Justice, by me Princes rule, and Nobles, even all the Judges of the earth*, Prov. 8. v. 15. *I wisdom dwell with prudence, and find out knowledge of witty inventions.* Friends, this is spoken of Christ, who is the wisdom and power of God, and in whom are found treasures of wisdom and knowledge, who saith counsel is mine, and sound wisdom, I am understanding, I have strength, this is he who hath given a measure of his true Light into all your Consciences to be your Counsellor, this is the power of God, to which every soul must

be subject, and every one that would act for God in the Parliament, must take counsel at this Spirit which standeth in the Congregation of the mighty, and judgeth among the gods, who is for a Spirit of judgement to him that sitteth in judgment, and whose name is called *wonderful Counsellor, the mighty God, the everlasting Father, the Prince of peace*? (mark) this is he which saith *open thy mouth for the dumb, in the cause of all such as are appointed unto destruction, open thy mouth, judge righteously, and plead the cause of the poor and needy*: this is he of whom it is said, *Esay* 11. from the 2. to the 5. *The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord, and shall make him of quick understanding in the fear of the Lord, he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousnesse shall he judge the poor, and reprove with equity for the meek of the earth, and righteousnesse shall be the girdle of his loins, and faithfulnesse the girdle of his reins*, this is he which *Job* put on as a garment, *Job* 29. 14. *I put on Righteousnesse and it clothed me, my judgement was as a robe and diadem*; (mark) this was the light by which *Job* walked through darknesse, and a Spirit of judgement when he sate in judgment, the Princes refrained talking before him, the Nobles held their peace, and their tongues cleaved to the roof of their mouths when the ear heard me, mark, *blessed is the ear that hears, and the eye that sees, for they are satisfied*, then it blessed me, and when the eye saw me it gave witnesse to me; Friends mind the testimony of God and have the witnesse in your selves, as *Job* had, who said, *I hold fast my righteousnesse, my heart shall not reproach me so long as I live, because I delivered the poor that cryed, and I caused the widows heart to sing for joy: I was also eyes to the blind, and feet to the lame, I was a Father to the poor, and the cause which I knew not I searched out, I brake the jaws of the wicked, and plucked the spoil out of their teeth, unto me men gave ear, and kept silent at my counsel, and waited for my words as for the latter rain*; [mark] here was no complaining when true judgement did run down as a stream, then was the door of the prisoner opened, and the widows heart did sing for joy, then did truth spring out of the earth, and righteousnesse rained down from Heaven, then did the branch of righteousnesse grow, and the arm of the poor was strengthned, and the high arm of the wicked was also broken, then did glory

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spread it self, and the life was revealed as in the days of old, when *Moses* the man of God judged the tribes of *Israel*.

So Friends, many eyes are waiting upon you, the many eyes of the Beast which the Lord will blind are looking for some unrighteous decree, that the Merchants of *Babylon* in whom the cry of the righteous is great, and in whom the blood of the Innocent hath cryed for vengeance, their eyes are looking towards you, and their expectations are great, that ye will establish their false worship by a Law, which if you do, and compell all to worship in a form which is now setting up, utterly contrary to the Scriptures, and form and power of godliness, the Lord will destroy and confound you and them together; For he hath determined, the Lord hath said, and will most certainly bring it to passe, that he will be as an enemy, and stand with his everlasting arm as an adversary against all that would bind the Consciences of those that fear the Lord, or by any Law or Decree would compell to worship in any form, but in that which his own Spirit leadeth into, the Lord hath said it, and his word is setled and established as a Decree for ever, that he will overturn all false worships, and all such as have a name of Ministers of Christ, but are found in the way of *Balaam*, running after rewards, and seeking their gain, every one from his quarter, whose God is their belley, and who mind earthly things, and whose end is destruction, the Lord hath said it.

Also the eyes of the Innocent are towards you, and though our expectation be to the Lord for deliverance, yet we know right well, that the coming in of King *Charles*, and the assembling of you together by him, is not without his hand; and as we are free born Englishmen, we have just cause to expect so much from You, that we should not lie in Holes, Prisons and Dungeons as we have done, and be kept in slavery in the Land of our Nativity, many of us have been Prisoners very long, for the breach of no manner of Law, and our Persecutors expectation is, that you will confirm what they have done; but the just Lord, whose throne is established in Righteousness, his eye runneth through the Earth, and his eye lustry the sons of men.

The Lord hath said, *The Rock of Israel spake by me, he that ruleth over men must be just, Ruling in the Fear of God, he shall be as the light*

of the morning when the Sun ariseth, even a morning with clouds, as the tender Grass (mark, as the tender Grasse) *springing out of the Earth by clear shining after rain*; But thus saith the *Lord*, the Sons of *Belial* and such as set themselves & the Rulers that take counsel together against the Lord and against his Annointed shall be dashed to pieces as a Potters Vessel, and foulded up and thrust together as Briars and Thorns for the burning Furnace; the Lord hath raised up a Plant of Renown out of a dry ground which many are smiting at, and a Vine most dear hath he brought out of *Ægypts* Land, where it grew not well, and many, yea multitudes and Peoples and Tongues are spoiling this tender vine and wounding the Branches that spring from this Holy Root, the Lord himself hath planted it, and to you this is the word of the *Lord*, he will pluck up and supplant all that would destroy it. Wo be to the wicked, it shall go ill with them, the reward of their hands shall be given them that would destroy the Mother with the Children, that take away the cloathing from the naked, and the sheaf from the hungry, and leave him desolate that hath no deliverer in the earth.

To you all that fit in Parliament, this is a timely warning which the *Lord* hath put into my heart, and in whose good wil and everlasting love, I put my life in his hand, that I may be clear of your blood, and also in the sight of the Lord which moved me thereunto; and though this be a thing scorned by many who are setting up a false worship, to speak of the leadings or movings of Gods Spirit; yet shall you have cause to confess that it was the infallable Spirit of the *Lord* that cannot lie, which warned you of a sore destruction that is like to come upon you, and as surely as ever the Lord overturned Parliaments, Committees and Protectors which were Persecutors of the innocent before you, so most certainly will the *Lord* deal by you, and double as you double your Persecution and cruelty in binding and wracking by unrighteous Laws, the Consciences of his Servants and people, the Lord hath said it, the strength of *Israel* will not lie, whose word is in my Heart, and whose two edged Sword is in my right hand; if ye seek to waste and destroy his people, he will waste your strength, and your might shall be mightily to destroy one another; and you and your King, for whom I take up a Lamentation, and it may truly be for a Lamentation, that after such an unheard of deliverance,

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which if he did but mind or see the hand that was merciful to him, in bringing him to his Throne, and that by his own arm was he wonderfully delivered and redeemed out of many and diverse tribulations, not by his own Sword or Bow, and seated him in a good Land, and planted him in so fruitful a soil, contrary to his own expectation, and when there was none of his Friends could in reason look for such a thing, in the time when it was brought to passe, that so soon after the banished were brought back, there should be such unheard of cruelty against the Lords people, in so much that *England* never saw the like; never did *England* see its Prisons and Dungeons so filled with a people, that were so clear from all Plots, Treason, Conspiracies, Plottings and Insurrections, testifie against us, shew us if you can, have we used any Carnal Weapons? Or have our Weapons been Carnal since we were a people? Bring in your Witnesse, and if it be true, we will confesse to it; when did we ever cause either you or your King to suffer by outward force or cruelty? But in Patience and Quietnesse have we suffered by all those Persecutors which went before you, whose measure of wickedness and cruelty you are filling up apace, that ye may drink the remainder of his Wrath, and the cup of his fury filled and prepared for you, who are standing up like *Amalek*, that thought to have stopt the way of *Israel*, that *Jacobs* Seed should not go into the Land of Rest, for which cause the Lord said, he would root out the name of *Amalek* from under Heaven; and I say concerning you, ye shall never be established, neither shall you prosper, but your own doings shall pursue you, and (the twist Witnesse of God) the Light in your consciences shall condemn you so long as you are Fighting and Warring against the Lambs of Christ, and persecuting a people whom the Lord hath blessed, and the Lord hath promised, and his promises are sure to the Seed of *Abraham* throughout all Generations, the Seed is Christ the Light, this whom the Lord hath said shall increase abundantly; he it is that goes before us, the shout of a King is in the midst of us, he will be with us and save us, and for his own Name sake he will not leave us nor forsake us; Therefore are we not dismaied, though we are persecuted, yet are we not forsaken of him, who hath said, *Fear not, I the Lord am the same and change not, I the Lord kill and make alive, I bring to the Grave, I the Lord open the door of the Prisoner, and my ever-*

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lasting arm to undermeath to lift him out of the pit; Ile break to pieces, Ile dash to pieces, saith the Rock of Israel them that loose not the band of the oppressed and opens not the door of the prisoner; Godhath determined and his everlasting Decree is sealed & established, as the earth which cannot be moved, that Christ shall reign in the midst of his enemies, Righteousnesse, Truth and equity shall the earth be filled withal as the waters cover the Sea, God hath said it, his people he will save that are appointed for destruction; his Lambs will he carry in his everlasting arm whom the Wolves, Bears and Lions seek to devour.

We hear the voice of God as his Sheep alwaies did (though this may be counted blasphemy with the persecutors, which never heard his voice themselves, nor saw his shape at any time, and this was *Daniels* God, the God of *Abraham*, *Isaac*, and *Jacob*, the God of *Shedrach*, *Meshach*, and *Abednego*, the God of *Mordecai* who was a Jew inwardly, the God of *Moses*, and of all the Fathers who dyed in the faith, and in obedience to the Lord, not fearing the wrath of the Kings and Rulers who have set themselves in all ages against the Lord and his Annointed, and hidden ones; these all dyed in the faith which the persecutor is out of, of whom it is said *Heb* 11. *the world was not worthy of*, and as *John* the beloved of the Father saith concerning himself, and they that had fellowship with him, *the world knows us not, therefore doth the world hate us*.

These had cruel mockings and scourgings, consider this ye that ought to do Justice and break the bands of oppression; Oh! consider ye Parliament men, to you am I moved of the Lord to write, There is work enough for you to do in *England* to stop the swearers mouth and the flood of wickednesse that is overflowing this Nation; this is not your work to tread upon the consciences of men that cannot swear at all; Conscience is Gods Throne, and the place where his Honor dwelleth is the lowly heart, and the Lord will not give his Glory to another, neither must any but himself who is the God of the Spirits of all flesh prescribe his children a way to worship the Father of Spirits in, for the Scripture saith, *John* 3. *God is a Spirit, and they that worship him not in Spirit*, *Christ saith*, *they worship they know not what*; Now little doth the persecutor know what he is doing, who is justifying the wicked, and condemning the righteous whom the Lord doth justifie in not Swearing, in obedi-

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ence to Christs Command, who saith, *Swear not at all*, this is a thing very pleasing to the Lord, who is that Spirit of Truth, and leadeth men to speak the Truth, and do that to their Neighbours and all men, as they would have men do unto them withwithout Swearing; and have ye not read in the Scripture, that the Kings Throne is established in Righteousnesse! And is not Christ the Prince of Peace and King of Righteousnesse! And do you believe that this is like to establish King *Charles* the Second, to imprison so many thousands as he hath done, because they cannot break the Righteous Commands of Christ by Swearing at all? Is it better to obey God or man, judge ye with the measure of his own Light? Is not this to be subject to the higher power, which power is a terror to the evil doer, to obey the Commands of Christ, who is the Power and Wisdom of God, unto whom all Power in Heaven and Earth is given? Do ye believe that all your Souls, and the Soul of King *Charles* ought not to be subject to Christ? Or do you believe your Power is above his, because so many thousands are Imprisoned because they cannot break the Command of Christ, whose Spirit spake in *Paul*, and said, *Whosoever resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves Damnation.* For Rulers are not a terror to good works but to evil (mark) Christ saith *Mat.* 5. 34. *Ye have heard say by them of old time, thou shalt not forswear thy self, but I say unto you swear not at all*, verf. 37. *but let your Communication be yea, yea, nay, nay, for what is more cometh of evil* also read *Jam* 5. verf. 12. *Above all things my Brethren Swear not.* Now I believe you will not deny but that Christ and *James* an Apostle of his were truly obedient to Magistrates in that which was meet, and that their Souls also were subject to God; and though *Paul* saith, *an Oath among men was an end of strife*; yet it is plain, it was not so among the Brethren that were in Christ Jesus, the word of the Oath, which was since the Law, and puts an end to all strife which the Swearers are in, and against which the Law and Oaths were added, until (the Seed) Christ came who is the end of them both for Righteousnesse sake; for the Law was not added against a Righteous man, but against the wicked, the lawlesse and disobedient.

Now the Apostle saith, *They that Rule well are worthy of double Honour*; and do you believe in your Consciences, that they which rule for God, will ever be a terrour to such as for Conscience sake dare not break the Commands of his Son, of whom he hath said, *all shall hearken unto*; and though (Angels) Prophets, and the Fathers

which were under a Cloud in the dayes of old did Swear, yet Christ was greater then the Prophets and before *Abraham*; and when he was brought forth into the world, it was said (and *the VVord of the Lord endures for ever*) *Let all the Angels of God worship him*, who saith, *Swear not at all*; and this I say, neither I nor any of us deny Swearing from any thing that is in our Hearts against King *Charles* or his Government, or that we cannot willingly be subject to any of his Righteous Commands (and that for Conscience sake towards God) but because we are perswaded in our Hearts and Spirits by the Lord (and not onely since King *Charles* came in) that Swearing is unlawful in any case, because it is contrary to his Command, by Christ his Son, whom he hath said all must hearken to, but this hath been our Principle to deny Swearing, for which we were persecuted by all the Governours that went before you for many years.

But ye may consider, were they not such as did Swear to be true to King *Charles* the First, that afterwards cut off his head? Were they not such who Swore to be true to King and Parliament, that afterwards proved the greatest enemies to them both? Time would fail me to mention all the Treacheries that have been wrought in *England* within this twenty years, by such as have taken Oaths and Covenants to the contrary; in a few words Christ hath said, *Swear not, but speak the Truth, and whatsoever ye would have men do unto you, do ye the same to them, and thou shalt love the Lord thy God with all thy Heart, and thy Neighbour as thy self*, and he that doth this is the end of the Law, and greater then the Prophets which did Swear, which thing we have laboured to do, both in the sight of God and men, not in our own strength, for we are nothing but in the Name of our Lord Jesus who bears up our heads in our Sufferings, and is our all in tribulation, for whose Names sake we Suffer patiently, praying to the Lord that he would forgive them which know not what they do; and we have the testimony and the sure witnesse of the Lord in our Consciences, that we do not suffer as Thieves, Murderers and evil doers, neither are we guilty of the breach of any good Law of King *Charles's*, but onely in this are we looked upon as guilty, because we meet together to Worship the Lord as his Spirit leadeth us, the King having commanded the contrary, which Law should I never speak more, I bear my Testimony against as unrighteous; for as Children newly born are we clear from all plottings, either against the King or any other Government, since we were a people called of the Lord, not to fight with Carnal weapons as many have

done, but with Spiritual Weapons which have been mighty through God, not to the destroying of mens Bodies, but the bringing down and destroying of that wicked spirit which hath captivated, oppressed and destroyed the Creation of God, under which the whole Creation travelleth in pain, and groaneth greatly, waiting for the redemption and manifestation of the Son of God, who comes not to destroy the World or mens lives, but the works of the Devil, which have been wrought in man, whereby mans life hath been a burthen too heavy for himself to bear; And the Lord hath raised us up, and we are his witnesses against all hireling Priests which Preach for hire, and we bear our testimony, and it is the Lords against all false Prophets which are in the [illegible] *Balaam*, runing gredily after rewards; these are they which withstand the *Lord* and his people, and though they say they are Ministers of Christ, yet we testifie by the Spirit of the *Lord*, that they are no better then the false Prophets which *Jeremiah*, *Esay* and *Ezekiel* cryed against, and such as *Paul*, *Phillip.* 3. complained of vers. 18. *For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the Crosse of Christ. Whose end is destruction, whose God is their Belly, whose glory is in their shame, who mind earthly things.* These are they which the Lords controversie is against, and against whom he will stand as an adversary, until he have destroyed them, Root and Branch; and as *Jannes* and *Jambres* withstood *Moses*, so do these men withstand the Truth; (Mark) How did they withstand *Moses*? not by denying the signs and wonders which he wrought, but by doing lying wonders, by the enchantments and witchcraft which *Moses* did by the Power and finger of God, so these men whom *England* hath taken for Ministers of Christ, even these men which have run to every Power, King and Parliament to establish them a Law for their Bellies, these men do not resist the Truth, in denying Prayer, Singing and Preaching, and such things as the Spirit of God led the Saints to formerly, but by living in the form of them, and Singing, Preaching and Praying by the Spirit of the World, as their Fruits make them manifest, to have another Spirit, then what the True Ministers and Prophets of God had, which is not of the Father, but of the World; When did you ever read in all the Scriptures, that the true Ministers did run to the Magistrates for their bellies, as this generation of false teachers for many hundreds of years have done? When Christ sent forth his Ministers to preach, he bid them go and enquire in the Towns and Cities where they

came who was worthy, and such things as they set before them they were to eat, this was their hire and maintenance which Christ the chief Bishop did allow them, for saith he, *the Labourer is worthy of his meat*, he did not bid them go into such a Town or City, and bargain by so much a year, or how much will you give me and I'le be your Minister, but saith he, freely have you received, freely give; Is not *Englands* Ministery and their gift of preaching bought in *Oxford* and *Cambridge*, and sold in Cities and Countries all over this Nation; so that which can be sold & bought for mony is not the gift of God, for all the gifts and graces of God are free and freely to be distributed, as they are freely given, and not sold for money; So you may read *Acts* 8. 20. where *Simon* the Sorcerer would have bought the gift of God for money, *Peter* said unto him, *Thy money perish with thee, because thou thoughtest the gift of God can be purchased with money.* *Balaam* the Sorcerer who had the gift of God freely given him (a thing which the Ministers of *England* know not, but are enemies thereunto) he saw the goodly Tents of *Jacob*, and the pleasant dwelling place of *Israel*, but his heart being divided he would have sold the gift of God for money, and the gift which God gave him freely, if he could have done it by his inchantments, he would have cursed the people whom the Lord had not cursed, and in whom (he himself confessing) was the voice of a King, and perceived that there was no divination nor inchantment against them Therefore he bemoans himself, and says unto *Balak*, *if thou wouldst give me thine house full of silver and gold, I cannot go beyond the Commandment of the Lord*; (Mark) The holy One of *Israel* which will not be limited, limits his enemies; And to you all, this is the word of the Lord, *You shall not go beyond your limit, nor destroy the people whom the Lord hath blessed*; do not harden your hearts against the Lord as *Pharaoh* did, for you have had many warnings by the Servants of the Lord already, as *Pharaoh* had when he would not let *Israel* go, but increased their bondage, and doubled his cruelty against them, and as the governments which went before you were often warned of a sore destruction and overthrow that was coming upon them, and though their hands were strong, and the Kingdoms were strengthned in their hands, yet did the Servants of the Lord often warn them and foretell of all that is now befallen them; And though they could not believe it when it was declared unto them, neither did they relieve the oppressed, nor loose the bands of the prisoner, but as it is in this your day, they waxed obstinate against the Lord, and hardned

hearkned to the false Prophets, and hireling Priests, [illegible] their ruine, and mocked the Prophets, and abused the Messengers which he sent unto them (because he had compassion on his dwelling place) so that the wrath of the Lord brake out upon them, untill there was no remedy; He gave them up to the spoilers as it is this day, and them which were become tributaries to them hath he brought in subjection, and made tributaries themselves; how did they prosper, judge in your selves? was any able to stand before them; while the Lord was on their side, did they not prosper? did not the dread and fear fall upon the Nations round about? then was there no oppression of the Innocent, nor wounding of tender Consciences in this Land about Religion, when did they grow weak & feeble, and the mighty men became as women? was it not when they begun to bind the Consciences of men, & would take upon them the seat of God in the Conscience, & prescribe the Spirit of the Lord a way and dead form to worship in? did they not whip, persecute and imprison as ye have done the Servants of the Lord for not swearing? and because for Conscience sake they could neither hear nor maintain a false Ministry, in giving them the tenth of their labours, and when the Lord had given them rest from all those whom they called oppressors and tyrants, did they not then settle upon their lees, and establish themselves, and take upon them as great things, if not greater, then these things which before they had so long fought against as tyranical? did not the Lord become their enemy then, and was not all their might which they had left mightily to confound and overturn one another? were they not then restlesse, and filled with disorder? and did they not seek themselves, and that which they called *The good old Cause* was wholly neglected? did not oppression wax strong, and the cry great in the Land? and did they not begin to get up into the seat of God as ye have done, by making unrighteous Laws against the innocent?

Did not God arise then as a mighty man, and rob them of their strength, and their strength was wholly to betray and destroy one another, so that no man could trust (scarcely) his Brother with whom in the day of their straits, and when as one man they cryed to the Lord against oppressors, they could as one man joyn and engage together? And their lives, gold, and silver, lands, wives and children were not dear unto them in that day: But alas! alas! how do I pity them, and in the day of their prosperity, when afterwards they kicked against the Lord, how did the servants of the Lord

mourn

mourn over them, and oftentimes warn them, precept upon precept, line upon line, of a dismal day that was coming upon them; but alas! they would not believe, for their hearts were waxed grosse; so that this Proverb may be truly taken up against them; how hath the oppressor ceased, the golden City ceased? the Lord hath broken the staffe of the wicked, and the Scepter of the Rulers.

And now Friends, this will be your condition, and a lamentation may truly be taken up for you, if you go on as you have begun. God was merciful unto you in bringing you to the Government in peace, without bloudshed, and his mercy and loving kindnesse should have engaged you to have been merciful to them which were cut off by you; did the Lord God of *Israel* bring you from so great a captivity that you should go on in a way of cruelty towards them whom the Lord delivered into your hands? Friends, I take my life in my hand, and testifie in the name of the Lord, that the foundation of your Government should not have been laid in bloud, but in mercy and righteousnesse would your dayes have been prolonged, and your Throne would have been established as long as the Sun & the Moon endures: but you have reasoned against your own souls. Amend your wales, seek judgment, & love mercy, that the Lord may repent him of the evil that is near you, and a sudden destruction as a whirlwind from the Lord which will fling you out of your place: 'Tis mercy & peace when they meet together, causeth truth and righteousnesse to embrace each other, but violence and cruelty cryeth for vengeance, and the bloud and oppression of the innocent, for a sudden destruction; now this I testifie in the faith of our Lord Jesus, for whose sake I am willing to suffer the loss of all, and from whose love wherewith he hath loved me, *I am perswaded, neither death, nor life, principalities, nor powers, shall be able to separate me*; This I believe therefore I speak, Kingdoms shall be rooted up, Parliaments shall not prosper, Councils of men shall be confounded by the Lord, and come to nought, that would bow the Consciences and souls of men to worship a strange God, or the true God in a false manner, or in any other way but what his holy Spirit leadeth unto; God will dash the portsheards and kingdoms of the earth one against another, until he make a way, and a way be prepared for the Government and Kingdom of Christ in the Consciences of his people; and this I say, if you continue in persecution of the innocent, that have done you no harm, The Lord will bind you in chains of utter darkness, and in the dark places of the earth will he shut you up together, who

make

make Laws to bind the Conscience of his people, which if you and the King have done no harm, if you are not of the same mind in these things as *Moses*, that Magistrate and Law-giver was, who said, when complaint was made to him, as it is against us, for prophesying and speaking as the Spirit of the Lord leads us; he answered those envious accusers, and said, Would God all the Lords people were Prophets, and that he would put his Spirit upon them all: Now these are enemies who are accusing us to you, as the false Prophets and Priests, *Jer.* 26. who said *Jeremy* was worthy to dye, even these are you establishing by a Law (which the Lord will break) and persecuting the accused which are innocent, and as greatly wronged as ever *Jeremy* was, them are ye preparing war against, and making unrighteous decrees, which the Lord himself will break, in the day wherein he maketh inquisition for the bloud of the innocent, and brings out the prisoner, and such as be oppressed out of the prison-house: And as for those Merchants of *Babylon*, who make a trade of the souls of men for dishonest gain, and have rule by your hearts, and laws made for their bellies, And whoever it be that puts not into their mouths, they prepare war against him, I have seen with the eternal eye of God their destruction is near to come, and their day shall not be prolonged, I have seen them as a wall whose covering is taken away, & every storm & turning of the wind shall shake them to pieces, as a rotten fence, because they have provoked the Lord to jealousie, and by grieving his Lambs and Children; and as for persecution and cruelty there is none like them in this Nation; The Lord hath said, and he will most certainly bring it to passe, righteousnesse shall be established as in the day when God created man upon the earth, in which Dominion man was to rule with God, and for God, and not against God and his Children, as ye do; who hath heard of such a thing in Christendom as is brought to passe in *England*, that so many thousands should be imprisoned, indangering the utter ruine of their Families, and the destruction of their outward lives, and yet the breach of no just Law either of God or man can be justly proved or charged against us? but onely because we cannot make shipwrack of our Consciences, by violating the righteous command of Christ, who saith, *Swear not at all, but love your enemies, pray for them that persecute you and despitefully use you*; Consider, is this to love your enemies, to persecute your friends? is this to be subject to God the higher power, your selves, to persecute, imprison and spoil them which cannot break the commands of the

Son of God? O let not such a [illegible] published in *Askelon*, nor declared in the streets of *Gath* and [illegible]ore by Christians. O how have you called the uncircumcised in heart to rejoyce, and let loose a Sea of cruelty and persecution over this Nation; May not we truly say as *David* did, concerning *Saul*, I say may not we say the same being innocent as he was, whom do you and your King come out against with all these weapons of cruelty and war, is it not against worms in *Jacob* whom God hath blessed? As *Saul* came out against *David*, who in spirit said, *I am a worm and no man*; Were not the Promises of God sure to *David*, that he would build him a sure house? and did not the Lord say concerning his seed, which is Christ, *Sit thou at my right hand until I make thy enemies thy footstool*? Is God changed now, and is not the seed unto which all the promises are, the same yesterday, to day, and forever? blessed of the Lord, chosen of the God of *Jacob* from generation to generation. What have we done either against you or the King, that we have had no other place in the Land of our Nativity, but Holes, Prisons, and Dungeons? Are not we called by the Name of the Lord, and doth not our subjection to you in all lawful things declare that we are innocent? Why then are we numbred by you, as Christ was by the Jews, amongst Transgressors?

THE END.

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